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THE

RAGGED SCHOOL UNION

MAGAZINE.

No. CCXV. NOVEMBER, 1866. Vol. XIX.

RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of the hand of the wicked. Psalm lxxxii. 4.
PROMISE
And thou shalt be blessed for they cannot recompense thee for thou shalt be recompensed at the resurrection of the just. Luke xiv. 4

"The word of the Lord endureth for ever."—1 Peter i. 25.

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NOTICE TO CORRESPONDENTS.—Received: Mr. Vere Foster, A. G., Mr. Hartley, Mr Paragreen, and Mr. Tait.

ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a parcel of clothing, &c., from Mrs. Reade; twenty yards of flannel from Mrs. Henderson; a parcel of flannel, print, &c., from Mrs. Tooke; a parcel of clothing from the Highgate Ladies' Maternity Party for the Lamb and Flag Maternity Society, per Miss Bodkin.

Parcels of Left-off Wearing Apparel, for distribution to the Children, and for our Industrial Classes, also Books or Magazines for forming School Libraries, will be thankfully acknowledged by Mr. JOSEPH G. GENT, 1, Exeter Hall, W.C.

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	250
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(Signed) "*A. C. LONDON.*

"*October* 20*th*, 1866."

"*I must endorse the statement of the Bishop of London, and even go further. It would be a sin and an act of the greatest cruelty to stand by in indifference and see these Schools shut up.*

(Signed) "*SHAFTESBURY.*

"*October* 27, 1866."

Contributions and Donations will be thankfully received and gratefully acknowledged by Mr. Gent, Ragged School Union, 1, Exeter Hall; by J. M. Clabon, Esq., 21, Great George Street, Westminster; and by the Hon. Secretary, Rev. J. M. Vaughan, 33, Nassau Place, Commercial Road East.

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5, Camden Street,—Reformatory Home.
5, Parson's Green,—Reformatory Home.
18, Cornwall Place,—Reformatory Home.
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These schools, established in 1843, are situated in one of the most destitute districts of London. Commencing with one room, the work steadily grew, until the one became sixteen; but then dilapidations became so serious, that in very self-defence they had to be given up. Freehold land close by, amply sufficient, was fortunately obtained by the Committee, at a cost of £850, and a portion of the land was covered with plain school buildings, which were opened free of debt. But from the dense population of the district, and the number of the children crowding into the schools, still further accommodation was absolutely necessary. This accommodation has been gained by the erection of large general and infant schools and class-rooms sufficient for the teaching of 1,000 children, while the previous buildings are used for the varied purposes of a mission to the adults of that low neighbourhood, many of them the parents of the children attending the schools.

In this effort the Committee have had the cordial approval and assistance of Lord Shaftesbury and the Rector of Bethnal Green. The Committee had hoped to have opened these buildings free from debt, and able at once to claim the payment of the £100 kindly promised by the Ragged School Union Committee when the whole required amount was raised; but, largely owing to the financial panic, and since to the claims of the Cholera Relief Fund, they still require £200, towards which donations are earnestly requested, and will be thankfully received by Mr. GENT, Secretary, Ragged School Union, Exeter Hall; or by

HENRY SPICER, Jun.,
68, Upper Thames Street, E.C.

Papers, Original and Selected.

THE NEW LAW OF REFORMATORIES.

For many years the terrible fact stared us in the face, that, notwithstanding all that was done to check it, as well by philanthropists as by legislators, juvenile crime increased year by year. The growth of the population, of course, accounted for a large proportion of such increase. Yet, allowing for this, still our criminal statistics showed that such increase exceeded that which it was estimated would correspond with the aggregate growth of the population. Hence, the more the subject was investigated, the more sure became the painful inference that every effort to check juvenile crime had proved abortive; even if the plans adopted had not enlarged the boundaries of youthful crime by injudicious modes of repression.

Many prison philanthropists earnestly considered this subject, and the press was inundated with pamphlets on the best mode of checking juvenile crime; yet still the problem remained unsolved. Judges and magistrates could certainly first remonstrate with, and then finally incarcerate, our youthful Jack Sheppards; but they could do no more. For it was found that, as soon as the term of imprisonment had ended, the bulk left the jail unreformed. If, indeed, there was any perceptible alteration in their conduct as the fruit of such detention, it was found that they had become more hardened in heart—with the intellect rendered sharper by education, and with a greater knowledge, gleaned from their prison associates, as to the best way of committing crime with the least chance of detection. Thus they went back to the various haunts of crime which disgrace our great cities, as naturally—might we not say as necessarily?—as "the sow that is washed to her wallowing in the mire."

To discover the secret of such abortive results of much coercion, and still greater cost to the nation, was not difficult, for the principle of *fear* was principally appealed to. In this our prison authorities were forgetful of the fact that, as the offspring of unwise or of dissolute parents—too many of whom were them-

selves members of the criminal class—they were so trained at home as to fear neither God nor man. Or, if some evangelical chaplain was allowed to appeal to the conscience by Gospel motives, and thus to seek to quell passion by love of God rather than by fear of man, then society regarded him as a man of large heart but of small brain, and, as such, liable to become the dupe of the juvenile hypocrite. But facts, many and potent, cropped out of the jail records, which proved that, like all genuine workers for Christ, his prayers and his faith had met with a large reward, and thus, however much the worldling laughed, it was found in this case, as with all similar works of faith, that "wisdom was justified of her children."

But, after all, it was the successful way in which our Ragged School Refuges competed with the moral wants of a kindred class that pointed out the road whereby to escape out of this dreary "slough of despond." For in these asylums it was seen that what the outcast classes really wanted was a home, and a truer parent than they inherited by birth. Therein, too, the lazy learnt that of all earthly penalties there is none equal to that of living a life of idleness. Thus did the pious Ragged School teacher show the philosopher how to govern the waifs and strays of society, thereby proving that what philosophy only aims at, Christianity could readily accomplish.

Our Refuges may thus be considered as the parents of Reformatories, or juvenile prisons without the name. At first this experiment was tentative. But, as Reformatory after Reformatory was found to succeed in its aims, directed as they were by men who had graduated in the school of Jesus, the Legislature speedily caused them to supplant the jail, to the benefit of society and of the juvenile criminal class. For it was found that, as Douglas Jerrold pithily said, "by legislating a little for the cradle, we are spared some pains for the gallows."

The Act whereby Reformatories were established has been repeatedly amended, as that greatest of teachers, Experience, showed the weaker points, or suggested some broadening out in the details. Last Session this Act was again altered, and many improvements were introduced. The new statute has thirty-eight clauses, with numerous forms and schedules, which really form the *practical* part of the Act, the clauses, in fact, giving merely the theory.

By this statute it is enacted that no building shall be enrolled on the petition of the local authorities before it has been inspected and reported on as suitable by one of the prison inspectors. Afterwards it must be visited once a year, and a report be delivered to the Home Secretary as to its management, sanitary state, and general results. Should any complaint of mismanagement be verified by the inspector, then the certificate will properly be cancelled, and the Reformatory will no longer be eligible to receive public grants.

Intended as they are solely for juveniles, the age of culprits eligible for a Reformatory is necessarily restricted. Thus, a court may send an offender not over fourteen years of age to one of the establishments after his term of imprisonment has expired, there to be detained for a period not less than two and not more than five years. A youthful offender under ten is not to be sent there unless previously convicted of a crime which renders him liable to penal servitude or imprisonment.

Two important features mark this amended statute, which, if successful when in operation, will be the commencement of a new era in the treatment of juvenile crime.

First. After eighteen months' detention in a Reformatory, a boy may be licensed to live with some trustworthy person for the remainder of the term for which he was sentenced. Such licence, if conduct is satisfactory, may be renewed every three months for the remainder of the term of his detention. During this time of probation, the juvenile criminal will be tested, day by day, *outside*, as he had been previously for eighteen months *inside*, the Reformatory. If his conduct continues good, he will then be gradually fitted for, and eventually restored to, those rights of citizenship which he had forfeited by his crime.

This principle of licence to live *outside* the Reformatory has, on the first blush, much to recommend it. But its success seems mainly to depend upon another principle; namely, that the juvenile culprit shall be licensed *away* from his former home, and still farther away from the locality where his bad associates live, or his crime was perpetrated. For should the half-reformed lad be permitted to reside during the remainder of the term for which he was sentenced in the district where his former companions in crime still live, we fear that, through the force of bad example on a weak moral temperament, he would speedily return to his life of self-

indulgence, if not of crime. Thus his "last state being worse than his first," society would have to supplant the loving discipline of a Reformatory by the stern law of a prison.

This impression that the success of the licensing system is dependent upon the juvenile culprit being removed from his former haunts, is the result of much experience in Ragged School Refuges. For we have found that the less the inmates have to do with their former companions, and in many cases even with their parents, the greater is the probability that the reformation wrought will not only be real but permanent. As a class they cannot bear temptation, and it is our duty to keep them away from it as much as lies in our power.

Second. Another noticeable feature in the new law of Reformatories is as follows:—A lad, who is well conducted in the Reformatory, after a specified period may, with his own consent, be apprenticed to some respectable master, even though the term of his detention has not expired. By this plan a boy, who was not so much innately depraved as of weak moral principle, and so susceptible to the temptations of the Fagins and Artful Dodgers, would have an opportunity of regaining his former social position. It, at least, offers these boys that which they really require, if they are ever to become other than pests of society; for as an outcast once said to us, "What I wants is a *chance!*"

This principle of apprenticeship is by far the better course to adopt than to turn them at once out of the Reformatory adrift into the wide world. For at present the inmate of the Reformatory occupies the same position in the eye of society as his adult coeval, the "ticket-of-leave" man. In both cases employers are afraid to trust one whose past career evidences, at least, a susceptibility to temptation, if not a native disposition to crime. But during a prolonged term of apprenticeship, the reality of reform would be daily tested, and thereby it would be seen whether it was but a thin veneer which needed only a slight abrasion to show the rottenness below. We doubt not, however, in many cases that such reformation would be seen to be permanent. Thus lads, once steeped to the lips in sin, would be found, as a result of Christian discipline, to add to the material, and, what is far better, to the moral wealth of society.

THE WORK IN A MARYLEBONE MEWS.

PLANTED on the verge of an Irish colony on the south side of Marylebone, the Gray's Yard Ragged School has since 1835 been doing a good work for Christ. More than 4,000 children have during the past twenty years been taught in this school; and hundreds of poor mothers have been taught that there is no true happiness apart from God.

When, after years of usefulness elsewhere, the Calmel Buildings Ragged School was moved to premises used as a stable, and situate up the noisome court known as Gray's Yard, its master attended with the certainty of insult, and no inconsiderable risk of injury on the part of Irish Romanists or roughs.

Practical protests against Protestant education at first discouraged the promoters; but after two or three years this rowdyism ceased, and the business of the school is now carried on without any fierce opposition from the people it is designed to benefit.

Yet a walk down the street leading to Gray's Yard shows with telling force what is the character and surroundings of these poor creatures. The next turning out of Oxford Street to Stratford Place, and running parallel with the latter, James Street, is its antithesis in every way. The one is quiet, sombre, despises business, is destitute of traffic, and a little dull. The other is noisy, lively, and abounds in costermongers' carts, flaring shops, idle, drunken, dirty male and female loungers, and half-starved children. Each yard traversed by the explorer from Oxford Street plunges him into a lower and lower neighbourhood. The appearance of the shops and the aspect of the people seem to deteriorate at every step. Turn under the archway to the left, and run the gauntlet of the worthless-looking crew slouching at the doors of the adjacent ginshops, or hanging out of the windows near—all of whom, by the way, pass audible comments upon your personal appearance—and dodging the live stock in the yard, you gain, by passing through a dingy entrance at its end, often made noisome by accumulated horse-droppings, the first department of the Gray's Yard Ragged School.

That very little money has been wasted in architectural display is the first impression it conveys. It could be restored to its original stable purposes without greatly altering its general character, and neither in paint, nor fittings, nor accommodation, can it be accused of pandering to a taste for ornament. Its ground floor is divided into two large rooms, called the Infant School and the Nursery respectively. Children under seven, though considered as infants by the school managers, have so frequently had the hard business of life thrust upon them by mothers who are compelled to earn their bread from home, or who are drunken and idle, and insist upon their babes being nursed by children themselves not yet emerged from babyhood, that it was found necessary to institute a temporary refuge for the very small while their poor little nurses were being taught. Hence the Nursery, where a host of infants of eighteen months and upwards may be daily seen under the charge of a paid monitor, whose duty it is to let them play with the letters of the alphabet, and, above all, to keep them quiet. But for this Nursery, a large proportion of the girls receiving instruction would find it impossible to come to the school; and this fact is but one illustration out of many of the

difficulties against which the promoters of Ragged Schools have to contend. The barbarism which maltreated a schoolmaster is still latent in the neighbourhood. Few of the parents are really anxious to secure the benefits of education for their children, while many are positively averse to their being educated at all. In the houses—or rather hovels—of such places as Barrett's Court, Gee's Court, and John's Court, eight or ten different families hide their heads. Sometimes, in defiance of legislation, two or three families are huddled in one room. The instant a child is able to earn a few pence, it is of too much importance to the family exchequer to be allowed to waste its time on books; and it is curious to learn how the demand for boys and girls varies with the London season. Directly the families occupying the mansions in the adjacent squares return to town, the number of pupils diminishes, until during the parliamentary session they reach their minimum by all the handy boys and girls giving up their schooling for the time. It may at first sight seem strange that the aristocratic denizens of fashionable London should exercise so immediate an effect upon the poor creatures at the other end of the social ladder; but if it be remembered that the servants, charwomen, temporary porters, and hangers-on of great houses have frequent connections among or dealings with the petty tradespeople who fill the back streets of rich neighbourhoods, it will be readily seen how and why the season affects the school by making the shopkeepers busy and bringing errand-boys and small domestics into demand.

On four days a week, between the hours of ten and twelve, the boys may be seen learning shoemaking and tailoring, or other useful trades, under the tuition of practical handicraftsmen. The first hour in the morning of each day is devoted to singing, prayer, and a short Scripture lesson. As the religious training of these little ones is the first thing to be attained, they all learn a fresh text every day, which they are earnestly requested to repeat to their parents at night; so that not only may they themselves know the Scriptures from their youth, but become little sowers of the good seed in hearts more likely to be reached by their instrumentality than by any other. The afternoons are given up to arithmetic, mental and with the slate, to reading aloud from some of the books of the Irish National Society, and to writing from dictation. The arithmetic is nearly confined to the first four rules, and the great endeavour seems to be to make the knowledge sound, rather than by attempting too much to weaken the effect of all. There are now more than 300 children on the books, and the daily average is 71 boys, 66 girls, and 82 infants. 267 were admitted last year, and 217 have left, 70 of whom have obtained places.

On Monday and Thursday mornings it is a tailor who instructs his class in the awful mysteries of basting, stitching, and cutting out. On Tuesdays and Fridays a shoemaker teaches his art; such boys being selected in each case as have professed an inclination for the calling. The girls are fitted for general servants. The proficiency attained by the juvenile tailors and shoemakers is shown by the fact of twenty-five pairs of boots and six pairs of trousers made by them having been sold in the school during the past year.

Many preconceived theories of race are rudely shaken by the gentle bearing, and mild, intelligent faces of some of these fragile beginnings of a

mighty end seen in this school. If only well dressed, many of these children would do credit to a palace. The delicacy, it may be of ill-health, lingers on many a pallid little face, but in form, expression, and, above all, in manner, a selection might be made by the side of which the pupils of some schools of higher pretensions would look uncouth. The harsh hand of poverty has not yet seared them; the sordid cares and miserable shifts, to which are, perhaps, due much of the squalor and dram-drinking so painfully apparent in the adult population, have so far only made them precocious and keen withal; while the effect of the tender guidance and careful culture they experience may be traced in their soft tones and winning cheerfulness. They are, moreover, well-spoken and bright, and, like the rest of the school, pre-eminently clean. When the foul and degraded homes from which most of these children come each morning, and to which they must return after school hours, are realised, the mere fact that habits of personal cleanliness are enforced—for there is a washing-place on the premises—seems a vast educational stride.

During the fourteen years spent by the late schoolmaster, Mr. Phillips—just gone to his reward, after many years of earnest work for Christ—1,218 were admitted into the school, and about the same number each of girls and infants. No interest is required to gain admission, and no fee is under any circumstances exacted. The sole cost of the establishment is defrayed by voluntary subscriptions, aided by an annual grant of the Ragged School Union. The good work is supervised by a working committee of ladies, one of whom attends at the school every day it is open—an example which might well be copied by every other Ragged School.

Another most interesting branch is the Evening School for young men and boys. This is open from seven to nine p.m., on the same premises, and has been attended with signal success. The youth who has succumbed to the adverse influences of his childhood, and has avoided, or perhaps never had the opportunity of attending, a Ragged School, soon finds himself at woful disadvantage in the situation he has gained. This Evening School is designed to meet his case, and numberless instances are quoted of lads who commence the winter unacquainted with the alphabet and unable to write, and who by spring-time have mastered the first four rules in arithmetic, are able to read moderately well, and to write legibly from dictation. The anxiety to possess the rudiments of knowledge, and the painful inconvenience and possible loss these poor young fellows have experienced, make them apt pupils, and it is touching to hear of the patient avidity with which the lessons of the school, the A B C and pothooks of children, are acquired by strong young men who have been lifting hundredweights or carrying parcels throughout the day. Laborious attention for four evenings a week for six months teaches them, as we have said, to read and write, and some twenty young men are undergoing evening tuition at the school.

Unlike many large Ragged Schools, the one under notice has had no building provided for it by munificent donors. It continues its work of usefulness in the stable and carpenter's loft to which it moved years ago, its managers wisely considering that the disadvantage of unpleasant surroundings and unbeauteous appearance is more than counterbalanced by its being situate in the very heart of the abject district it has done so much to improve.

This school is, it should be mentioned, the second oldest in the Ragged School Union, and though since its establishment many other schools have sprung up in the locality—notably the Ragged School in Hinde's Mews—the number of its pupils has not diminished, and its labour of love is carried on with unflagging vigour. Of the practical good effected by such an institution—type as it is of many others of its class—of the sin and misery it prevents and alleviates, and the benighted natures it humanizes and softens, the foregoing facts bear sufficient evidence; testimony which may be verified by any one sufficiently interested in the subject to pay this valuable school the visit it deserves.

SOCIAL SCIENCE CONGRESS.

THE Social Science Congress held its tenth session on October 3rd, at Manchester. The Earl of Shaftesbury presided. From his inaugural address, we make the following extracts on subjects in which every social reformer is interested, especially those who are personally labouring in the filthy bye-ways of our great cities.

The noble President said:—The subject of education will be so well handled by our enlightened friend Mr. Bruce and his coadjutors that comment of mine on its principles and practices would certainly be superfluous, and might besides be considered arrogant. But I cannot refrain from a few words of gratitude and joy when, by the blessing of God I review the past, and compare the state of the infantile population in factories, collieries, mines, and other trades, with that which "shocked our eyes and grieved our hearts" some five-and-thirty years ago. Thanks to a merciful and Almighty Providence, we have learnt, and learnt by happy experience, that labour, manual labour, the lot which He has, in His wisdom, assigned to the vast majority of our race, is not incompatible with the highest moral dignity of man. Thousands, nay tens of thousands, under the limitation of the hours of toil, are receiving a sound and effective education: the young by frequenting the schools; the adults, both male and female, by the improvement of their opportunities to advance in moral, domestic, and literary acquirements. The alternation of work and study, in due succession and relief—the half-time system, as it has been called—is alike healthy and fruitful. The mind is not depressed by the labour, but the labour is invigorated by the refreshment of the mind. Do we not all feel the principle of it in ourselves? Its practical and most blessed effects we see in all the mercantile occupations governed by the provisions of the Factory Acts. We see it in numberless Industrial Schools in London and elsewhere. A short time back the excellence of the system came before my eyes in a very prominent way. I visited the Potteries in company with Mr. Inspector Baker, to whom we owe so very much of this successful issue. I need not describe to you the bodily and mental degradation, in former days, of that neglected district, the state of the places of work, the dust, the insupportable heat, the prolongation of toil through the day and through the night, the utter ignorance, the gross immorality, with all the evils that attend on a

defiance of the material and spiritual laws of nature. They are all set forth at large in that true bill of indictment against the English nation, the five Reports of the Children's Employment Commissioners. But how is it now? Though the test has at yet been only partially applied, the scene is changed. Two thousand children are at school on the half-time system; and 2,000 children are thus exhibiting the results of mercy, consideration, and love. The half-timers are equal, nay, oftentimes superior, to the whole-timers, that is to say, those who study and work surpass those who study and do no work at all. Of this we had a forcible proof in the past year, when the half-timers of the several schools distanced the whole-timers in the race of competition, and in almost every instance carried off the prizes. The reason is obvious: the character of their toil demands accuracy, precision, constant, unwavering attention, and prompt obedience; everything must be seized at the moment, because nothing can be recovered. Unbroken, unwearied after moderate toil, they bring their habits with them to the school; and the discipline of pots and pans, humble as it may appear, is found to be nobly instrumental to the acquisition of letters and learning. "I was opposed to the measure," said one of the intelligent schoolmasters; "but a few months have given me a total different view. Formerly, as I went through the streets, I heard nothing but oaths and cursing, blasphemies and obscenity, from children of the tenderest years. But now I hear nothing of the kind: the boys touch their caps, and the girls drop their curtsies, and all try to exhibit affection and respect." This I can confirm by personal observation. When I went into the schools, and talked to them of their books, of the course they had begun, of the hopes they entertained, their eyes sparkled with confidence, freedom, and joy; and I blessed God—who could help it?—and I blessed the Legislature, and I blessed the employers, and I blessed the schoolmasters, and in my satisfaction I blessed everybody, for the glorious sight I had been permitted to witness.

All, however, is not achieved. I appeal to you on behalf of 1,400,000 children, women, and young persons still under the slavery of cruel and oppressive trades who are to this hour without the pale of legislative protection. I must dwell for a moment on the abomination of the brickfields. Let the hardest heart that can be found in England visit those spots, and if he be not moved, he must at least be ashamed of his sex and of his country. There the female seems to be brought to the lowest point of servile ignorance and degradation. Hundreds of little girls from eight to eleven years of age, half naked, and so besmeared with dirt as to be barely distinguishable from the soil they stand on, are put to work in these abodes of oppression. Bearing prodigious burdens of clay on their heads, and in their arms, they totter, to and fro, during many hours of toil. I could not restrain my indignation, nor can I now, at this wicked scorn of female rights, this wicked waste of female excellence and virtue. Mothers and wives they can never be in the high and holy sense of those words; and yet, were they trained to decency and truth, might there not be found some to equal the priceless heroism of Lady Baker, or the Christian intellect of Mrs. Stowe?

Is it possible in Manchester to pass, without notice and rebuke, another terrible phase of human suffering? The law has already denounced the crime and the cruelty of the system of climbing-boys. Why, then, is it

still found in so many cities and places boastful of their wealth and civilization? Which of all our national sins is more atrocious, more degrading, and so little justified by the plea of necessity? The evidence cannot be stated here, it is recorded at large in the Commissioners' Reports. But this fact I will adduce for your consideration. When England, a few years ago, took a high and noble tone in denouncing American slavery, an accomplished and zealous lady, of the Southern States, alluding, in a tale called, "Tit for Tat," to the wretched chimney-sweepers, upbraided us with our hypocrisy that, while we had so much sympathy with the blacks, we had none whatever for our own white children. America, God be praised! has purged herself of that foul stain. Let us be as forward and as true; and let not the young Republic put the ancient Monarchy to shame and confusion.

The subject of the education of children in the agricultural districts is one of more difficulty, not in reference to the principle, but in respect to the method and details. The want of the agricultural children is not so much a better education as that a longer period should be devoted to it. Many persons of experience have known children very well taught up to seven or eight years of age, then called away to daily labour, and, as a consequence, so unmindful of their former studies, as by the time they are sixteen or seventeen to have wholly forgotten almost the very letters of the alphabet. The introduction here of the half-time system is neither necessary nor practicable; it is not necessary in the sense of overtoil, unhealthy occupation, or danger to life or limb; and it is not practicable, for the children do not work, as in manufacturies, congregated in large masses. They are separated in twos and threes at considerable distances from each other; the places of labour are far remote from their school and their dwellings, so that the whole day would be expended in effecting the exchange of the students and the workers. The evening classes, with some exceptions, are hardly a supplement to this defect, for, during the fine months, the lads prefer the open air; and when the winter has set in, the heavy rains, the bad roads, the long distances, and the dark nights, and, where a separation cannot be effected, the dislike of the adults to be found with the youths in the same place of study, all back up and aid the general indifference to books and learning. Yet the question must be wrought out. I have myself a plan which, I admit, will require trouble, will cost a little money, and may after all prove a failure. I should propose two sets of lads each to work and study on alternate days. I propose it simply as a principle, to be subjected to many modifications in practice. At any rate, while we keep this class in view, let us go forward with the other, and not listen to the resolution, as illogical as it is cruel, that nothing shall be done to relieve the miseries of the children in trades, because there is a defective education for the children in agriculture.

Indispensable as is the section on public health, it need not be dwelt upon in an opening address. The subject has excited a deep and general interest. Almost all the causes of mischief have been dived into and brought to the surface, and remedies of various kinds have been suggested for their cure. The Legislature, too, by the Act of last Session, has declared that a wider activity must be exercised by the Government, and larger powers be confided to it. But there are yet two points on which the Executive is nearly impotent, and those of the greatest consequence to the labouring poor—the

wretched supply of water, and, in the widest sense that can be given to the term, the adulteration of food. But the master evil which nullifies every effort for the benefit of the working people, which leaves us no rest, and on which let us take good care that the public also has no rest, the evil that embraces and intensifies all the others, the hotbed of pauperism, immorality, disease, and drunkenness—drunkenness alternately the cause and consequence of disease—the evil that is negative in preventing every improvement, and positive in maturing every mischief that lies at the root of nineteen-twentieths of the corruptions that beset our social state, and forms the crowning abomination of the whole, is the domiciliary condition of many thousands of our people. But, we must look not only to the pestilential character of the actual dwellings, but to the unventilated, fever-breeding localities in which they stand—the dark, damp, and narrow alleys never visited by a ray of the sun or a breath of fresh air. Dirt and disrepair such as ordinary folks can form no notion of; darkness that may be felt; odours that may be handled; faintness that can hardly be resisted, hold despotic rule in these dens of despair. The overcrowding is frightful; it disgusts every physical and moral sense: and the more so when we see it as a growing, not a declining, evil. The numberless displacements, past, present, and to come, fill the poor people, and us too, with terror and perplexity. And, as though this were not enough, the countless hosts in London ejected from their homes, and endeavouring to find shelter in dwellings already occupied, and abounding with life far beyond every limit of decency, health, and comfort, are encountered by some 40,000 immigrants annually, who are seeking the same accommodation, and contribute, along with other causes, to heap family upon family in these bursting tenements, to lower the rate of wage, and yet raise the rate of rent, for the great mass of the unskilled labourers. Is there no remedy for this? None that I can see, except a new fire of London to sweep away all these filthy regions that must be destroyed to be improved, and then a vast and liberal contribution from all sorts and sizes of men to erect the city on a basis of health and humanity. Four-and-twenty years of experience in the matter have led me to no practical conclusions on a large scale. We have built model lodging-houses; and, so far as they go, they are a blessing to the people. But "what are they among so many"? The price, too, of land is rising mightily; and the great increase of wages among carpenters, masons, and bricklayers, is a very heavy addition to the cost of building, and, by consequence, to the amount of the rents. Houses are springing up around the city, it is true, but they are altogether for workmen of large weekly receipts. Suburban villages are proposed with penny trains, but the objections made to them are endless, principally by the women, who assign to me very sound and business-like reasons for refusing to quit their ordinary abodes; and, indeed, were they to do so, the public weal would be little served thereby, for the filthy tenements would instantly be seized by a herd of occupants, and all the mischiefs be perpetuated, and probably increased. It is necessary, moreover, that many classes of skilled workmen should have their dwellings within hourly reach of their principal and of each other. To these the suburban village and the penny train are of small use; nor, in truth, to any but those who have fixed hours, fixed places of work, and good and certain wages. To the labourer who lives from hand to mouth, hunting around for a

job, hanging about the docks, the yards, the shops, the courts, always uncertain of the amount of his gains, and sometimes uncertain of any receipt at all, "rising early and late taking rest," the railways and the suburban residences are utterly worthless; and yet these classes are the vast majority of the ill-housed population! For these, our model buildings have done nothing, and can do nothing; no one of the schemes hitherto propounded, no one of the Bills submitted to Parliament, holds out even the shadow of a promise. Suppose it be ordained that tenements shall be built, it follows, of course, that they must be constructed with everything that health and decency requires. But who of this class of the people will be able to meet even the lowest rate of the new weekly payments for family houses? And if constructed on a plan of single rooms, the utmost that these casual labourers are able to afford, we shall perpetuate, by law, a system of life subversive of every moral and physical obligation. I will refer to but one mode among the many which have been devised for the amelioration of this state of things. A society, of which I am president, has executed several works in the way of the adaptation and conversion of existing tenements. Single houses, or entire courts and alleys, have been repaired, whitewashed, and ventilated—drains have been fitted to the main sewers, pavements laid down, and a due supply of water provided. The accommodation, no doubt, is not equal to that which is given by new buildings; but many of the happy issues are obtained by it, and the benefits are effected at about one-seventh of the cost of fresh constructions. I had long coveted a court in a sad part of London, because I knew it to be a hotbed of fever, violence, and immorality. One house alone had produced twenty-two cases of fever in twelve months. At last, by the liberality of a widow lady, I obtained possession of it. The society went to work, and achieved its purpose. Turbulence and disease were banished. The medical man of the district writes, "Fever is unknown in this once pestilential court"; the police-officers assure us that, whereas in former days the constables never dared to enter it but in twos or threes, they now rarely find it necessary to go there at all. And the whole of this has been done in such a way that the inmates enjoy a vastly increased accommodation with no increase of rent; and the society receives upon its outlay a return of at least 9 per cent. Such, amid abundant advantages and blessings, is the social state, in things material, of many of our fellow subjects.

CHRISTIAN LABOUR IN THE CHOLERA HAUNTS.

THE past three months has been a time of great anxiety to all who labour not only amid the cholera haunts, but inside the cholera dens of the East. Happily, through the grace of God, Ragged School teachers have been found equal to this crisis. Bible in hand, they have not been afraid to enter into the most wretched hovels, where parents and children, dying or dead, demanded their Christian sympathy. Caring, however, like their Divine Master, for bodies as well as for souls, by the medicines provided by the Ragged School Union, they were the means of arresting in very many cases the terrible disease which was rampant in the infected districts. By these

means they reached many hearts which, if inaccessible to Christian doctrines, can at least understand Christian action.

Among the Ragged Schools which were prominent in these works of mercy, were Chapel Street, Stratford; New Nichol Street, Bethnal Green; and George Yard, Whitechapel. The Secretary of the latter school thus writes to us:—

"For some time past we felt convinced that we were on the eve of some terrible epidemic. Lectures were delivered by the master to crowded audiences, chiefly composed of the parents of the scholars. We also fed and clothed the poorest of our children. Baths were provided free, and some thousands of thorough washings of the body have taken place. Some of the scholars have begrimed their faces and hands with dirt purposely to obtain a bath. We believe that the food and the bathing have, by God's blessing, greatly contributed to the preservation of the health of many of the scholars.

"Nevertheless, many of our children have suffered from the prevalent epidemic. More than half of them have been absent at one time, directly or indirectly from cholera in some of its stages. Ten of the scholars have died, and also some of the parents, mostly drunkards.

"No child has been without the necessary medicine. The superintendent has given with his own hands more than 500 doses; he has also paid 80 visits to children and adults ill with cholera in George Yard, and one court leading into it. Our plan has been and is to nourish the people. It is sad to know that it has been no uncommon thing for the people to go without food for thirty-six hours at a time, and the children must have gone without it entirely but for the food supplied them by the master. It has been this class of people, and drunkards, who have suffered most."

We are glad to hear that the various adult meetings are well attended, a deep solemnity pervading the minds of the people. The open-air service in George Yard itself has been attended by crowds of listeners, and the superintendent preached to attentive audiences in the schoolroom.

After all, we feel we have much to be grateful for to the Almighty that he has preserved those who are labouring for Jesus in George Yard from the terrible scourge which raged in the east districts of London. Thus have our earnest co-workers found, amid the ravages of pestilence, that God has been true to his promise, "A thousand shall fall at thy right hand, but it shall not come nigh thee; neither shall any plague come nigh thy dwelling."

As regards the spiritual results of this visitation of God, the City Missionary who labours in Old Gravel Lane, one of the infected districts, gives this twofold picture, which rejoices whilst it saddens. The dark side well shows how utterly lost is human nature when not indwelt by that Holy One, who alone can cause the sermons preached by pestilence to become a stepping-stone to see Jesus. He says:—

"*First.*—It has stirred up believers to be more in earnest about souls, to attend more frequently public worship and the means of grace, to read more frequently their Bibles, and to be more earnest in prayer. *Second.*—It has led some who were halting and undecided to be more in earnest in seeking the Saviour; and several of this description have told me that they mean now to attend public worship, and live a different life to what they have hitherto done. *Third.*—There are many who were addicted to vice and

intemperance who seemed to have been made really worse, if such could be. Alarmed at the pestilence, and terrified at death, they flew to drink, as they said, to 'take away fear,' which also took away their reason; and these, both men and women, were often seen in the streets cursing and fighting like fiends, while their fellow-creatures were sick and dying around them."

FACTS AND FIGURES OF JUVENILE CRIME.

THE Home Office has just published its annual volume of "Criminal Statistics." From it we glean the following particulars of juvenile delinquency. These frightful facts alone, were there no higher reasons, would supply strong motives for the establishment of Ragged Schools and Refuges.

It appears that during 1865, 4,539 youths were under detention in 52 Reformatories. Of these, 3,613 were boys, and 926 were girls. At its close, 2,709 boys and 679 girls were still inmates of Reformatories. Most pitiable of all, no less than 216 boys, under fourteen years of age, were committed to the Feltham Reformatory, being the juvenile gaol for Middlesex. Few of these youths were sentenced for crimes against the person; the bulk being guilty of theft, and some, mere infants as they were, of housebreaking —doubtless, incited thereto by the narratives of Jack Sheppard, Claude Duval, Sixteen-String Jack, and the other heroes of those criminal romances which are sown broadcast in the "slums" of our great cities.

It may be mentioned that of the 627 juvenile criminals sent to Reformatories in 1865, no less than 399 had been committed to prison more than once. Moreover, young as these culprits were—for none exceeded sixteen years—95 had been committed to prison at least thrice, and one above *ten* times!

Nor was their educational status, as might have been expected, superior to their moral qualities. For it appears that 567 juvenile criminals could neither write nor read; and the remainder could only read by spelling most words. The proportion of non-readers was as great, too, among the juvenile criminals of London as it was in provinces. Thus, of the 216 boys sent to the Feltham School in 1865, 160 could neither read nor write. Thus we may infer, that the majority of those juvenile culprits had not come within the grasp of any kind of education, secular or religious.

It is scarcely necessary to intimate, that the legal guardians of juvenile criminals committed to Reformatories are liable to pay five shillings per week towards the cost of maintenance. This is but just both to the culprit and to the public. For in too many cases, the vice of these waifs and strays is traceable either to the indulgence, or to the positive training of their parents. Thus contracting the sin of Eli and of David, it is but just that they should suffer, if not in person in purse, for their sinful conduct; and thus the whole penalty is not paid by their children, or by society. Last year, the sum of £2,318 6s. 7d. was so recovered from parents, out of a total cost of £48,505 15s. 0d. They were, indeed, liable for a much larger sum, but its recovery was found impossible. For some parents were too poor to pay the legal sum; whilst of others, it was reported—and their name was

"Legion"—that the guilty parents had absconded when the official called for the sums due.

Our view of juvenile crime would be incomplete did we not refer to the certified Industrial Schools. For in addition to the 4,539 inmates of Reformatories in 1865, there were 1,032 boys and girls in those schools. This class, it is true, does not consist so much of *discovered* criminals, as it does of juveniles, who from the neglect or death of their parents are exposed to all the temptations incident to a street-life. The race of Fagin is not yet extinct. His prototypes are to be found in every "slum" of our great cities. These greybeards avowedly obtain their living by corrupting youth: and, vulture-like, they hover about our courts and alleys—and even about our night Ragged Schools—for fitting prey. Among these, the keepers of "dolly shops" are conspicuous; for they eagerly take in pledge any kind of article from any one, however young, and even though his thievish propensities are notorious.

It is, however, this vagrant or friendless class, who form the raw material out of which juvenile criminals are manufactured: and their long-permitted existence cried shame on the civilization of the nineteenth century. Thousands of these have been received into our Refuges, whose industry and moral conduct has been such as amply to repay all outlay of time and money. But as these are voluntary, and the child is admitted either on its own petition, or is sent there through the intervention or at the cost of some Christian friend, they do not reach a large outlying class. For these, certified Industrial Schools—half-refuge and half-gaol, as they are—have proved of the greatest service. For, in many cases, they have reformed poor half-starved boys and girls; and saved many more from that moral poison to which they were exposed. Of this, at least, we may feel assured, from the records of Industrial Schools, that as a rule, for every inmate, there will be one less adult tenant of Newgate.

AN EMIGRANT'S LETTER TO HIS SCHOOLFELLOWS.

We often read with much pleasure the letters sent by former scholars across the sea to their old teachers. Not only do they show that the feeling of gratitude has been evoked, but not rarely they prove that the Gospel seed sown in the Ragged School has fallen into good ground, albeit, buried for a season, as must all seed, if it is ever to fructify and bring forth a goodly crop. Amongst such letters is one recently received by the master of White Cross Place (formerly Foster Street) Ragged School, from one, formerly the roughest of the rough, but who is now "sitting at the feet of Jesus." From that letter we have extracted the following address to his former companions. That his sentiments are genuine is certified by the fact that in his letter he enclosed a two-dollar note for the School Sick Fund. So that it will be seen that, though he is now a resident in Charleston, North America, he still feels for the wants of the poor district where his former Ragged School is planted.

He says:—"Will you allow me to speak a few words to the scholars of Foster Street Ragged School. I fancy that I see their smiling faces looking up at you, as you tell them of my conduct when as young as they. Or perhaps you have one equally as unruly as I was when the school was first opened. To such a one I would say, Let him consider for one moment his conduct, and listen to one who threw away the counsels of his teachers, and who has lived to bitterly regret his conduct at that time, and who looks back upon it with pain and shame. Let them turn from their evil ways while they are young, and remember the hymn of Dr. Watts—

'"Tis easier work, if we begin
To fear the Lord betimes;
While sinners that grow old in sin
Are hardened in their crimes.'

Let them avoid evil companions; listen to the good counsels of their teachers, and act upon them. I know what they have to put up with—how they will have to bear the jeers and laughter of their companions. If they can conquer them, their path is clear. If they can make up their minds to let them have the 'chaff' while they gather the wheat, in the shape of the safety of their souls, and the certainty of everlasting life in the world to come, I think they are amply paid for their labour. But they will never accomplish this by any effort of their own: they must call upon the Sinner's Friend—upon the Lord Jesus Christ, who has promised to listen to the prayers of the penitent, and who will never turn to them a deaf ear. It is no use for them to attempt to save themselves. I have often attempted, and failed. Many a time I have left the old school, convinced I was a great sinner, and to mend my ways, but I had not applied to Him who never refuses his help, and who has promised to save to the uttermost. And it was not until I was surrounded on all sides with death and destruction, that I was constrained to call upon him in sincerity; and let me hope never to fall back again. But there is one thing they must avoid, and that is intoxicating drinks, for there is nothing I know so destructive in its effects on character, morals, or religion, as this. And, look at the company it brings one into!"

RAGGED SCHOOL COURT, ISLINGTON: WORKING-CLASS EXHIBITION.

THE following account of Ragged Schools appeared in the "Illustrated Exhibitor," the organ of the Islington Working-class Exhibition:—

The Ragged School Court has excited so much interest, and the various articles exhibited by the juvenile workers have received so many plaudits from visitors, that we think we cannot do better than indicate what Ragged Schools are doing to meet the social claims of the poor of London.

The Ragged School Union, which takes the general oversight, and gives regular annual grants to 176 London Ragged Schools, was established in 1844. The founders discovered about 20 Sunday Schools in the "slums" of

this great city, in which children of a far lower type than those who attend the ordinary Sunday Schools were congregated. They were chiefly the offspring of costermongers, navvies, fish-hawkers, beggars, thieves, and that indescribable class who style themselves "labourers." Some of these schools were called "Ragged Schools"; others "Schools for the Destitute." But, whatever the name, they all consisted of the same ill-clad and half-starved class; and, as such, from their morals and manners, they cried shame on our boasted civilization. From the moment these schools were taken under the wing of the Ragged School Union, the movement has gone on with the speed and strength of a giant, until there is scarcely any great city in Great Britain without its Ragged School, and they are even found in France, Italy, and Egypt.

The great aim of Ragged Schools is to train, socially and religiously, those whose parents are either too poor, or too vicious, to pay the smallest school fee. The machinery of Ragged Schools is almost perfect. But, though there are no less than 3,029 volunteer, and about 300 paid teachers, double that number are wanted for this great work to be thoroughly well done. The following statistics tell their own tale of the work now being done by the Ragged School Union:—Thus it appears that there are 326 Sunday Schools, with an average attendance of 26,000; 204 Day Schools, with an average attendance of 18,750; 217 Evening Schools, with an average attendance of 8,284. 2,000 male and female pupils belong to senior Bible Classes. The Refuges in connection with the Union contain 450 boys and girls as inmates. The Clothing Clubs, which exist in 79 of the schools, received £1,639 in deposits. Last year 1,924 Ragged scholars left schools for situations. There are 102 Penny Banks, and 15,564 depositors, who deposited £6,778 and withdrew £6,109. 4,510 scholars are members of 25 Bands of Hope. There are 12,845 volumes in the Lending Libraries, which 84 of the schools possess. The members of the Shoe-black Brigade number 313; and in 1865 they earned £7,002. There are 25 Boys' Industrial Classes, and 125 Girls' Industrial Classes; Parents' Meetings, 90; Ragged Churches, 90, with about 5,000 attendants; being a total of 1,113 operations.

Almost from the very first the promoters of Ragged Schools have recognised the importance of industrial training. It is by this means alone that boys and girls can be taught the habit of *continuous* labour, which is alien both to their natural temperament and to their home training, Hence industrial classes are connected with 125 Ragged Schools, the united working staff exceeding 4,000. Most of the classes are for girls. But in a few schools boys are taught printing, tailoring, knitting, and shoemaking; and from the industrious habits there acquired, there can be no doubt they will be led, when they quit school, to give a fair day's work for a fair day's wages.

When the circular of the Ragged School Union announced that a space had been appropriated for the display of Ragged School work in the forthcoming exhibition, the news ran through the "slums" of London, as on telegraph wires. Many a child worked hard all day, and dreamed still harder, about this coming great event in his life. Some of them we saw while they were in the act of becoming manufacturers on a small scale; so that here can be no doubt that what our visitors saw in the Ragged School Court was really wrought by children, and not by adults.

From a list communicated to us, it appears that above 50 Ragged Schools sent articles for exhibition. The aggregate of articles supplied exceeded 1,000. These were the produce of 700 Ragged boys and girls. Scarcely any of these exceeded eighteen years—most, indeed, were under fifteen—and one little girl, of the mature age of three, sent a neat specimen of her nimble finger-work. Models, bead-work, embroidery, needlework, and mats made of tailors' clippings, form the staple of the articles exhibited. The united result we consider most creditable to the Ragged Schools of London, for, both in variety and workmanship, the articles exhibited by our young friends prove that, like so many human bees, they have worked with a will and a purpose.

By way of showing their approval of the labours of our little workers, the Executive Council kindly invited all the Ragged Schools of London to inspect the Exhibition free of charge. As many Ragged Schools are distant above seven miles from the Agricultural Hall, they could not accept this invitation; but on October 3rd, 3,123 scholars, from 44 Ragged Schools, attended the Exhibition. Many were their delighted comments as they promenaded the building, but their mightiest "hurrah" was given as they inspected the Ragged School Court. The visit was concluded by their singing some of their favourite hymns, which were sung well, because all sang.

Correspondence.

A CHEAP FILTER FOR RAGGED SCHOOLS.

To the Editor of the Ragged School Union Magazine.

Sir,—I have been a teacher in Ragged Schools for twelve years. Like many other females, I have often felt the want of a glass of spring-water on warm Sunday evenings. But, as the water supplied was either nauseous in taste or yellow in colour, I had to bear with thirst, though my dry tongue rendered speaking difficult, and made my chest sore. I am glad, then, to find your correspondent, "Q in the Corner," has suggested the purchase of a filter for the use of the scholars. But I would ask—if for scholars, why not for the use of teachers? For surely the talking teacher needs a glass of good water as much as, if not more than, the listening scholar.

Perhaps the cost of a Lipscombe filter would be too much for some Ragged Schools. But there is a cheaper one to be bought: and, I hear, an equally good one. For the Silicated Filter Company, Church Road, Battersea, have a syphon filter, manufactured under Daklke's patent, completely packed within very small dimensions, which they state will purify six gallons of water per day. A most important fact in connection with it is, that its price is only two shillings and sixpence, and for that sum the company will send it to any part of England.

Yours, very truly,

A. G.

October 4.

Poetry.

OUR WORK FOR CHRIST.

"Occupy till I come.—Luke xix. 13.

Something to do for Jesus, my throbbing heart would say,
Lord, I would in thy vineyard work, and labour while 'tis day.
Teach me what thou wouldst have me do, what efforts I should make,
What burden thou wouldst have me bear, for Christ my Saviour's sake.

Something to do for Jesus, for him who died for me;
How blessèd is such service, how sweet such work must be:
My willing footsteps long to run, and my lips yearn to tell
Abroad his love and goodness, who "doeth all things well."

A soft voice seemed to answer: First thou must look within,
And check, by prayer and watchfulness, each act and word of sin;
A life of inward holiness, like till'd and cultured ground,
Will bear a rich and plenteous crop, and spread its fruits around.

If his Spirit dwell within thee, and rest upon thy head,
How will his blessèd influence on all around be shed;
And oftener than each dawning day, make thy petitions known,
In earnest supplications before thy Father's throne.

O pray for it, thy Ragged class, fervent thy prayers should be—
And for the little helpless babes that cluster round thy knee;
All that thou lov'st, and all around, thy fervent prayers should claim,
Offer'd with faith and confidence in Christ thy Saviour's name.

Then strive with care and faithfulness each duty to fulfil,
Amid the trivial scenes of life, doing thy Master's will;
Thine be a ministry of love—bring sunshine to each home—
So loving hearts will wait thy steps, and bless thee when they come.

And when the time of trial comes, O cast on him thy care,
And strive with resignation each heavy blow to bear;
The smile, the look of cheerfulness, sweet patience under pain,
O this is work for Jesus that will not be in vain.

It is not by great acts alone our duty we perform—
Our Saviour wash'd his follower's feet, as well as still'd the storm;
So in the humblest scenes of life, if thy faith shall wax not dim,
Each service will accepted be, since it is done for him.

C. Y.

The Teachers' Column.

PALMERSTON COPY-BOOKS.

In the January of 1865, the late Lord Palmerston showed by a remarkable speech to the labourers of Romsey, that, amid the engrossing duties of statesmanship, he had time to think of the important subject of elementary education. Amongst other pertinent truths, couched in that pellucid Saxon which renders his address a model worthy of the imitation of teachers, he said that "there are three things which children can acqure, which they ought to acquire, and which are most important to them in their future occupations—I mean reading, writing, and arithmetic. The power of reading with ease gives a man the means, in those leisure hours which even the most laborious and most constantly employed occasionally have, of obtaining instruction from those various means which the diffusion of printing and the greater improvements of the age now place within the reach of almost every man who is able to read and take advantage of them. Writing is almost as important as speaking, because every man, whatever his station in life may be, must have constant occasion to convey his thoughts, his wishes, his complaints, his desires, in writing; and unless that writing be legible, and easily read, with the letters well formed, so that a person can read that writing without trouble and delay, it fails, by disgusting the person to whom it is addressed. I must say that in the present day I do not think that instruction in writing is given in that way which would render it most useful. Children who are taught to write are taught to make up-strokes fine and down-strokes bold—the consequence of which is that writing often looks like an area railing, a little lying on one side, so that it is difficult for the eye to make out the letters of which that writing professes to be composed. Children should be taught to write a large hand, to form each letter well, and never to mind whether it looks beautiful or not. If it answers the purpose of being easily read, that is the thing which ought to be aimed at. Now, arithmetic is to every class a most useful attainment, and not merely that arithmetic which consists in chalking down figures upon a slate, and writing them in ink upon a piece of paper, but that which is valuable to a man especially engaged in industrial pursuits is the power in his own mind of making a ready and easy calculation of the matter in which he wants to arrive at a conclusion. That is entirely a habit—a habit easily acquired to a certain extent, if boys are only taught in a proper way to arrive at it—not by fancying in their own minds that they see before them a slate with figures, and performing the same process which they would perform upon a piece of paper, but by building up, as it were, bit by bit in their own minds the calculation at which they wish to arrive, and they will find that the easiest thing in the world up to a certain limited extent. I saw an evidence of that in the model school in Dublin. The mental arithmetic class was called up, and the master asked the boys —urchins some two feet and a half high. and none more than twelve years old—many questions, which were answered most readily. At last he says, 'Now, boys, eightpence a day, what is that in four years?' Now, that is exactly the sort of calculation agricultural labourers have to make. In an incredibly short space of time four boys held up their hands as a token that they had made the calculation in their own minds. Three of them mentioned the same sum. The fourth mentioned a different sum. The master said to the fourth boy, 'You are

wrong.' The boy said, 'I am not wrong.' 'Well,' said the master, 'if you are not wrong, prove it.' The boy said, 'In four years there is a leap year, and I have added 8d. for the leap year.' Well, I say, that habit of mind and that faculty of calculation is a most useful thing, particularly for those who are engaged in industrial occupations."

This address led Mr. Vere Foster, an amateur educationist, to direct his attention to the preparation of a series of copy-books, in which the views of Lord Palmerston have been carried out. They were submitted in manuscript to Lord Palmerston, who thus wrote to the author:—

. . . "I am sure people could all write and read well, and speak plain, if they would only take the trouble, but some prefer a scrawl, and feel proud of it as a peculiarity. Lord Palmerston is an enemy to the up-strokes being too thin, and contrasting too much with the down-strokes. He has therefore scratched over with his pen two of your lines, to show that all the letters should be well rounded and clear, and the up-strokes sufficiently dark not to deceive the eye, otherwise the letters seem to be only half formed."

These suggestions were adopted, and almost the last letter written by that illustrious statesman was in relation to these copy-books. He says, October 3, 1865,—"Lord Palmerston is very much pleased with your copy-books and other papers, and the success you appear to have had on this subject in every way, and he has not the slightest objection to your calling them 'The Palmerston Series of Copy-Books'; and he wishes you all success in this useful and benevolent undertaking."

Since their adoption by the Commissioners of Irish National Education, above 700,000 copies have been sold. They may also be obtained at the depôt of the British and Foreign School Society, and other educational depots.

As compared with other copy-books, the distinguishing feature of the Palmerston style is its characteristic resemblance to real free writing. Thus by a combination of legibility with rapidity, what is written easily can be read as easily by old and young.

(2.) There is greater economy for the scholars, because in the early books the size of the writing is moderate. In fact, very large copies are discarded, as they are practically useless.

(3.) This paper is very much better in quality than ordinary copy-books. This copy-book is also one-third greater in quantity, there being thirty-two pages instead of twenty-four, as usual.

(4.) There are ample instructions, instead of only two lines.

In fact, Darnell's and Foster's copy-books are the very best we know, as well for matter as for manner; and we should be glad to see them in use in every Ragged School.

Notices of Books.

The Glorious Gospel Unfolded. By HENRY WEBB. London: Simpkin, Marshall, and Co.

This is a day of spurious gospels. For example, there is the neological gospel of Renan; the hero-worship evangel of Carlyle; and that man is derived from the ape species is the gospel according to Darwin and Huxley. Each of these evangels is fitly described by Paul, as "another gospel, which is not another," because it is no gospel at all. For as all these pseudo-gospels have been vomited from the bottomless pit, they are all the offspring of that father of lies, who cares not what gospel men believe, so that it

is not the evangel of Jesus. It is, then, refreshing to meet with one who, though he proves that he can think as well as believe, is content with the good old gospel of the grace of God, as he finds it recorded in holy writ.

The work of Mr. Webb we regard as a very valuable one. Being, unlike the flimsy theological literature of the day, well digested, it is one to be prayerfully studied, and not to be hurried through on the knifeboard of an omnibus. In a day, too, of sectarianism—veiled it may be, but still rampant in unexpected quarters—we are glad to find this book instinct with a true catholic spirit. For as Mr. Webb says, whilst defining his object, "I have desired to promote the unity which virtually exists between real Christians by the exhibition in detail of the *one* faith; to show which doctrine divine revelation call upon each one to believe, and which form the debateable ground upon which there may be a diversity of views without a defect in the primary doctrine. These things being understood, will show how far Christians can unite together in hearing and in ministering the gospel, and on what points forbearance should be exercised." Upon this principle the work is framed; and when we disagree with his conclusion—the millennium, for example—we find every trace of that teachable spirit which searches the Bible, not for its own views, but simply for those of the Holy Ghost. Regarding, then, this work as a model of dogmatic theology, we heartily recommend it to the notice of our readers.

The Children's Wrong. London: Jackson, Walford & Co.

This work refers to the evil of separating children from parents at boarding schools. Whatever be the case with children of a higher social grade, the principle is not applicable to the class which forms the staple of Ragged Schools. For, alas! we have to contend, not only with innate depravity, but with bad home-training. Had we indeed the aid of the parent, as well by example as by precept, our undertakings would doubtless be found easier of accomplishment than has hitherto been the case.

This work is well written, and the views propounded are worthy the attention of all who are—and who is not?—interested in the education of the middle classes.

The Editor's Portfolio.

"DO GOOD AND COMMUNICATE."

THIS is what Christ did. It is what he told us to do. It is what our soul's growth and happiness demand that we should do. The world is perishing simply because, though we acknowledge that we ought to do it, we are idlers when we ought to be working for Jesus.

"But how shall we do it?" you ask. How? In all ways. Every moment has its opportunity. Every human being furnishes a recipient. You cannot help doing something to everybody whom you meet. If it is not "good" that you do to hem, it is evil. Your life is interwoven with theirs. Every look and word between you throws the shuttle once across the loom, and adds to the checkered fabric that the Eternal Eye eternally watches.

More than this. You affect people whom you never saw, never see, never will see, till the judgment! "How?" By letting them criminally alone. By neglecting to throw yourself between them and destruction. There are scores of children walking the downward road to-day whose feet you might have turned into the way of peace. "Inasmuch as

ye *did it not* unto one of the *least* of these, ye did it not unto Me."

Have faith in God, and Christ, and yourself. In God—that is the "rewarder of them that diligently seek him." In Christ—that he died for you and rose again; among other things, to help you to help others, and so to see, through you, of the travail of his soul, and be satisfied. In yourself—that you can do "all things through Christ strengthening you."

It will not do to be too humble—that is, if your humility is to shape itself wholly into excuses from active effort, as if you were too unimportant in God's sight to be made a fulcrum for his Providence in his movements for blessing men. He used a pebble, in David's hand, to lay low the Philistine giant. You do not know that he will not use you—insignificant as you are—for some equally important purpose. Try it. Take hold of all handles of usefulness that offer themselves to your reach. If the load is heavy, carry it a little way, and rest, and see how toil to please Christ is sweeter than inaction to please yourself.

PREACHING BY LIVING.

That great model for preachers and teachers, Paul, recognised the power of example when he said, "Be ye *followers* of me." Even the lips of the Divine Jesus have not such persuasions as his marvellous life.

Holy living is what this poor world is dying for to-day. A radiant and holy life is instinct with the very power of God. If the vital union of believers with their Divine Head means anything, it implies that Christ pours himself into the world through the lips and the lives of His earthly representatives—of Christ-like men and women. "It is not I that live," said the hero-apostle, "but Christ that liveth in me." Hence he became a living Bible—an epistle "read and known of all men."

Actions, then, ever preach the best sermons, just as good deeds are the best commentary on good words; for if you wish to move others you must move on yourself. Cæsar never said to his troops, "Go!" but he took the lead, and cried out, "Follow!" The witty and wicked Lord Peterborough, after lodging with Archbishop Fénélon, said to him at parting, "If I stay here any longer, I shall become a Christian in spite of myself."

The Children's Gallery.

THE "BRIGADE" SHOEBLACK.

Right you are, Bob, polish away; off with the mud, to begin with.—"Dirty weather, your honour, but there is good in it all. Dry, shining weather, with no rain at all, would not work half as well for *us!*" And now, the mud being off—off trowsers as well as boots—lay on a coat of blacking; then polish away—hurrah for elbow-grease—and the boot shines like a looking-glass.

How much better it is, Bob, to be a shoeblack—one of the *Royal Brigade*—than to be cadging for a crust or a copper, holding a horse, or going round like a wheel on the chance of a stray penny. How much better to black boots—blacking them well—and fairly earning a penny, than to beg, or to borrow, or to steal!

The great Lord Brougham, who has done a good deal of *polishing off* in his time, used to say he never ate his breakfast till he had earned it. It is a good rule. Earned bread gives an edge to the

appetite. Always be sure you have earned what you eat—that you deserve the good things you get.

And now, how is it with you, Bob? All right and comfortable! Well—so far, well; but you are not going to be a shoeblack all your life? It would not suit a lad of your spirit to be at this sort of work *all* your days. No; I see it in the twinkle of your eyes, and the smile on your lip. You are saving money. Capital! Ay, *capital* in its full sense, for saved money *is* capital, is it not? You are going to be bound 'prentice, and *make* boots, instead of blacking them. Wrong! You are going to be a carpenter. Good again. As Chips or Crispin, success to you? Whatever you do, Bob, do it thoroughly. There was a wealthy man once who had risen from the very position you are in now—*he* had been a shoeblack. Some one who saw him in his brighter days sneered, and whispered to one standing by, "The fellow used to black my boots." "True for you," says the ex-shoeblack; "I did. What is the complaint? *Did not I black them well?*" That's the rub. Whatever we have to do, let us do it well. To-day's work well done makes to-morrow's work all the lighter. Push along, Bob; polish! polish! Now you are knocking the rough mud off; now laying on your blacking; now busy with the polish. So it must be with your life. A little done at a time—a little well done—and great things come out of it.

Now, while you are finishing, I might tell you of a score of men who began with nothing, and turned out something. But I don't think I will. You look happy. Do the best you can *now;* don't make your *present* life unhappy by the thought of what you will do some day. Look *at* your work; look *beyond* your work; and, above all, look *above* your work to Him without whose blessing no work of ours can thrive. The Master is watching us all, and he knows what is best for us. Here he sets one to do one sort of work, and another to do another sort of work. Some are better off than others; there is less trouble, less hardship, less sorrow; but it all comes right in the end. There is the *same* reward for us all—kings and shoeblacks—when the work is done, if it be *well* done. We hear the "well done" of the Master and, like the labourers in the parable, are alike rewarded. "They received every man a penny."—*British Juvenile.*

THE SHOEBLACK WHO BECAME A GREAT PREACHER.

More than a hundred years ago there lived in the city of Oxford a poor boy whose name was George Whitefield. He was so poor, that he got his living by cleaning the boots of the students at the university, and they were so much pleased with his polite and obliging manner, that they made up their minds to educate him. They found him no dull scholar, for he soon learned every lesson they set. He lost not a moment of his time, and after a while he became equal, if not superior, to some of his teachers.

Years rolled away, and George Whitefield, the once humble boot-black, became a great preacher of the gospel. Not only did he preach in England, but he crossed the Atlantic several times, that he might preach Christ in America. So much liked was he, that no building in London was large enough to hold all the people who came to hear him. He also preached to 30,000 persons in the open air, and did a great deal of good, both at home and in America, for there he formed an orphan home.

Whatever be your calling in life, try to do your duty in it. If you are only a shoeblack, try to be the best one in the district. For though it is not in your power to become a great preacher like George Whitefield, it lies in your own power to become a good man. And to be a good man is far better than being a great one.

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ESTABLISHED FOR THE SUPPORT OF

FREE SCHOOLS FOR THE DESTITUTE POOR.

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	£	s.	d.
Aldrich, Captain, R.N.	0	5	0
Barrow, Miss	0	10	0
Bass, Mrs.	0	5	0
Clack, Mrs.	0	10	6
Corrie, Miss	2	0	0
Craik, Mrs.	5	0	0
Binchliff, J., Esq.	2	2	0
Holmes, J. T., Esq.	1	1	0
Lean, V. S., Esq.	1	1	0
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Martin, Miss	1	1	0
Martin, Mrs.	0	5	0
Kemble, W., Esq.	1	0	0
Kemble, Mrs. H.	1	1	0
Jenner, Miss	0	10	0
Kemble, Miss L.	0	5	0
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Small Sums	0	8	0
Reade, Mrs.	0	10	0
Richards, Mrs. J. S.	1	1	0
Robertson, J., Esq.	1	0	0
Shaun, Rev. T.	2	0	0
Smith, Mrs. C. L.	1	0	0
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A Friend	0	3	0

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